

INSTRUCTIONS

FOR A

Young Nobleman:

OR, THE

IDEA

OF A . . .

Person of Honour.

Done out of *French*.

L O N D O N,

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in Covent-Garden, 1683.



To my Lord Rutbyn,
Eldest Son to the
Right Honourable the Earl of
Kent.

My Lord,

HOW differing so-
ever have been
the Sentiments
of Mankind in points of
Decency and good Man-
ners; every Nation has
A 3 en-

The Dedication.

*entertain'd and establi-
shed certain Maxims, as
the Standards of a Wise
and Prudent Conduct, and
as things conducing nay
necessary to render the
Commerce of life as well
agreeable as advanta-
geous. But what People
have been most happy in
the choice of such General
Rules, is not very easy
to determine; and should
We allow the advantage
to those who in each Age
have laid most Claim to
Polite-*

The Dedication.

Politeness, yet perhaps we may remain in some Perplexity thro' the number of the Candidates. Amongst the Foreign Modern Pretenders, the French seem to have the most General Vogue, which was the most prevalent Motive towards my putting these Instructions into English, being the Essays of one of that Nation, and thought worthy of being dedicated to their King. But I know

The Dedication.

not whether they be considerable enough to atone for the presumption in making them an offering to your Lordship, but must be forced to have recourse to your Native Goodness for my Pardon. My Ambition to have your Lordships Name in the Head of them, was, that the Idea of a Person of so much Honour, would be the means of recommending them unto the Good Opinion of the World,

The Dedication.

*World, and of making
way for their reception,
by setting before them the
Model of what they only
Copy. And indeed, though
Greatness of Spirit, Ca-
pacity in Affairs, Solidi-
ty of Knowledge and of
Judgment with Courage
and Loyalty, in defence of
our King and our Coun-
try, seem to be the Birth-
right of your Family; Yet
the Modesty, Prudence,
Penetration and Affa-
bility, which already ap-
pear*

The Dedication.

pear in all your Actions, show you endued with no less Charming Qualities than those which have acquired to your Family the Popular Glories you Inherit. Thus I can hardly forbear Taxing my self as a Criminal to a High Degree, for aspiring to Consecrate so small an Oblation to a Person so every way Conspicuous: But the early Testimonies your Lordship has given of your Generosity

The Dedication.

rosity and Disposition to
Countenance all Mankind
in things that tend to-
wards the promoting the
Empire of Virtue, made
me Flatter my self that
your Lordship would not
deny me your Protection in
this Occasion. And brought
me to give way to the incli-
nation I had to Houour
your Merits: And though
an Homage of this Na-
ture may in no wise be ca-
pable to proclaim your
Virtues, yet I could no
longer

The Dedication.

longer bold from falling
in with the General accla-
mations, nor forbear show-
ing the Zeal and Ambi-
tion I have to be accoun-
ted,

My Lord,

Your Lordships

Most Humble and

Most Devoted Servant,

F. S.

IN-

INSTRUCTIONS

FOR A

Young Nobleman.

THE Love and Fear of God, is the first thing a Person of Quality ought to take into Consideration; for this the Laws of Christianity not only lay upon him, as an indispensable Obligation; but it is also certain, God will not bless his Designs and Endeavours, if he abandon and have not recourse to him in all the actions of his Life. Thus his respect for Holy and Religious matters must be such, as may be proof against all Temptations. He must be inseparably

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wedded

wedded to Religion, and shun, as Pests, such Libertines as dare oppose these Maximes.

After God, nothing ought to be so dear to him in this Life, as his Honour; he must be mindful that the loss thereof is irreparable; that the World is Judge in the Case; that the World pardons nothing, much less in Persons of great Rank, than in those whose Birth or ill Fortune have placed in a lower Sphere, as well by reason Envy does naturally fasten upon things the highest exalted, as because the greater Quality a Person is of, the more Merit he ought to have; and a Man of Birth and Fortune, without Esteem, is more worthy of Compassion than of Envy.

I know very well, Reputation is subject to the Caprices of Fortune, as well as the rest of things, and that it sometimes happens, prejudice is done to Deserts; but
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this cannot last, for sooner or later Merit does make it self Conspicuous, and 'tis impossible Fiction or Lying should subsist ; for which reason we ought to examine our selves often, call our Hearts and Actions to a rigorous account, and when after a Scrutiny of this nature, we are satisfied with our Thoughts and Conduct, we may march on boldly, and promise our selves one day, the esteem of all mankind.

To attain to so great a blessing, our Nobleman must have an inexhaustible stock of Goodness and Justice, without which he can neither be Generous, Acknowledging, nor Faithful, which are the essential Qualities of a Gallant man ; for when I said he was to be careful of his Repute, I did not pretend to confine it to one Quality alone. Valour is not sufficient to make

a Man of Honour ; he must have Probity, be faithful to his Friend, true to his Word, seek to oblige all Mankind, pity the unfortunate, especially those who do not deserve so hard a Fate ; and take delight in easing and comforting them, when an occasion is offered for so doing ; in a word, he must have an upright Heart. Happy is he who has such an one as to be sensible of the Pleasure there is in doing good to others ! Whose Heart is faulty, sins in the principal, and carries along with him the original of all Vices.

Vanity must above all things be avoided : It is one of the greatest weaknesses the Soul of a Gentleman can be capable of, and it is commonly the Wrack of Noble Persons in their Youth. When they see themselves attended by a numerous splendid Retinue, they disown and look with Contempt upon all former acquaintance.

tance. Instead of considering this as a trouble, which the Circumstances of their Condition does oblige them to comply with, they make it a piece of Grandeur, and seem to have set there the confines of their Merit. True Glory is very opposite to this Conduct, and it is not by such means as these that Persons of Honour distinguish themselves in the World.

Not but that a Noble man is to keep his Rank, of which he must be even jealous, and support its advantages with the highest Rigour and Haughtiness, against those who shall be so bold as to dispute 'em with him. But when people contest nothing with him, pay him what they owe him, and do not boast and erect themselves up to him, it is becoming and genteel to stoop sometimes down to them. He must gain, if possible, the love

of

of all People ; and it is not without reason that our Fore-fathers have said, *That good Wine makes good Vinegar , that there are no small Friends, nor small Enemies.* Thus let his Nature and Carriage be tempered with Sweetness and Courtisie, since that is the way to win the Affections of those he Converses with , and to acquire the Esteem of all the World.

He must be careful to avoid ill Companies, for as the frequenting of such is pernicious, because People are insensibly led away by ill Examples, so it is certain that the World will judge of him, according to the Maxime of the *Spanish Proverb, Dime con quien bives y te dire quien eres, Tell me whom thou Converses with, I will tell thee who thou art.* Thus he is only to ingage with such Persons as whose Reputation may answer for his own, let him give sometimes good impressions of his
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dispositions and behaviour, and remember that on the first Paces we make at our entrance into the World, does commonly depend the good or ill Opinion that People have of us all the rest of our Life.

But as in the Current of the World, there may happen to be ill Persons amongst those of his Condition, with whom he cannot dispense himself from having some Commerce; yet let it be no further than what Civility and Necessity do exact from him. Rid himself of them he must, both handsomely and with speed, and be very Cautious how he contracts Friendship with men of that temper. We live in a time that prudent Persons are loved and esteemed, and if we make Reflections, we shall see that the King, whose Sentiments ought to serve for a Rule to all the World, did never honour any

others with his Favour than Persons of his Character.

But when I advise him to be prudent and discreet, I do not mean that sort of Wisdom which degenerates into pettishness. Wisdom and civil Pleasures are not incompatible. It would be even dangerous for a man, when he is so young, to affect seeming overwise, and it is the way of the *Sir Formals*, and the *Sir Foplings*, which are two Characters he must carefully shun. True Wisdom does not consist in a certain out-side, which favours more of the Pedant than the Gentleman; he may in some certain occasions allow himself to say such things as are indeed but weak and trivial, but never to commit a silly action.

Let him have a noble boldness, let it imprint in his looks a certain honest Confidence which we ought to have in our selves, when we know our hearts to be true

true and upright. Let him stick to that, be cautious that this be not ting'd with Presumption, nor with contempt of those who approach him. Pride is capable of spoiling the best things: Mankind has so general a hatred for the Proud, that it sometimes proceeds to the doing them injustice in their best Qualities. The Boasting Bullies may serve for a proof of what I say: Many of them do not want Courage, nevertheless People take delight in doubting of their Valour; it is the like with Wit and other Qualities. Let him be wary how he falls into this fault, since it is capable of producing very ill effects.

Let him hate all vices in general, principally Lying and Drunkenness: the first can only have entrance in a sordid mind; and as people commonly Lye only for excuse, we may conclude, that a man who is subject to lying

is subject to commit Faults. For Drunkenness, as of all Vices there is none less in the mode than it, and that the Ladies whose Commerce so much contributes to the polishing a Gentleman, cannot bear with it, so it produces the worst effects imaginable. It disturbs the Reason, and when a man falls into the Company of People in the same Condition, it is a hard matter to come off without such inconveniences, as we sometimes repent of all the rest of our Lives. A Drunkard becomes a sloven, stupid, incapable of secrecie; a Quality of all Qualities the most necessary in War, and at Court, to a man who aspires to high things; for what likelihood is there that great Employments should be confided in a Person who is always upon the point of losing his Reason: The *Marshall de Rantzau*, who was otherwise

a Great man, had the cruel displeasure by not being Master of himself in his Drink, to fail in his interprise upon *Ostend*, the Conquest whereof would have been so much to his Glory and Renown.

Neglect he must not, any of those exteriour Qualities, that may serve to render him pleasant and grateful; for though he may be a man of Honour without having them; it is nevertheless true that those who possess them have great advantages over others. I place in this File, a genteel behaviour, and a certain graceful air, which we may call the *I know not what* of good meen, Dancing, Singing, sports of Exercise, and the Instruments suitable to a Person of Quality; now as for other Exercises, as Riding and Fencing, they are of an absolute necessity, since they serve to preserve both Life and Honour.

Above:

Above all, he must Cultivate his Wit. It is much finer to please by it, than by any other talent and thing. But when I give him this advice, I do not desire he should confine himself all the day long to his Closet, and plunge himself into the profound Sciences : Every one must know and act in his own Province, that is not his. I mean by Polite Learning, that which consists in the knowledge of History , Mathematicks, Geography, Chronology, Languages, Heraldry , Genealogy, and the Beauties of Poetry. Yet I do not pretend he should be ignorant of the other Sciences, to the point of being obliged to keep silence, when any of them are the Topick of the Company. A man of the World ought to be Universal, and tho' he know not things to the bottom, yet he ought to know so much of them, as to be able to
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ſpeak his Opinion without clashing with good Senſe , and liſten with delight to thoſe who ſpeak upon any Subject whatſoever.

Let all he ſays be natural and eaſie : Let him not go beyond his Character , but remember that the beſt of all Books , is not to be compared with the knowledge of the World. This is what he ought to ſtudy moſt, for that purpoſe he muſt addreſs himſelf to what is greateſt, both for underſtanding and quality in both Sexes, and not deſpond for meeting with difficulties, which diſcourage thoſe who begin to enter into the World. There are none but perſons of ordinary merit, with whom it is ſo eaſie to make acquaintance. Others are ſomething more ſhy and reſerved ; but it is much better he conſtrain himſelf for ſome time with theſe, than to receive the advances which might be made by thoſe others.

Railery

Railery is also a great help to please in the World, but the practice thereof is difficult and dangerous. It must be finely drawn, nice, and rejoyce the Company, and not gaul and wound the person who is railied. It is a very slippery step, in case the Railery be sharp and bitter; or that it attacks people by their weak sides, it degenerates into Offence. True it is, that there are such as are innocent: Nevertheless, as Railery is a Combat of Wit, wherein the Heart ought to take no further share, than what concerns Joy, how innocent soever it may be: He who Railies ought to stop, when he perceives it disturbs the Person who is railied: For as naturally People do not love to be overcome, it happens when the mind does not furnish wherewith to answer, that Spight succeeds to the Confusion they have of being obliged to yield; and insensible

sibly they make a serious business of a thing, which in the beginning was only a trivial matter. All well considered, it is so difficult a matter to Raily well, and so many measures are to be kept in such an occasion, that there is no great hurt in abstaining from it altogether. With how much greater reason judge of what we ought to think of Detraction, which is the most common and most dangerous of all Vices.

Drolling is also another way of Railing, whereof there are two sorts: The first consists in a certain turn, that is given to things, which both surprises and rejoyces at the same time; this, provided it be without Affectation, is commendable and entertaining: the other is not the like. As it commonly turns upon dull Equivocations, and upon a kind of punning and playing with words, which can only bring Contempt

tempt upon their Authors, it is unworthy of a Person of Quality. In case he finds his Wit inclined that way, he is only to make use of that as can please People of a good Taste. 'Tis dangerous to divert the Publick, and to take it rightly, when a man is of a certain Quality, the personage of a Droll, how well soever he may perform it, is a personage he ought seldom to act.

Whatsoever I may have said against Railery, it is nevertheless necessary to understand it thoroughly and aright. Railery has been in all Ages; and a man would pass for a Clown, if he did not bear with it in certain Ren-counters; the principal is not to confound it with offence. It is one of the circumstances of our Life; wherein we stand most in need of our Judgment. The incertainties in this Case are troublesome. It is from them that
arise.

arise those Scruples of honour, which are most commonly the cause of the quarrels we see happen in the World ; for it is very rare that People have a positive reason to be offended ; though the number of the Fiery and Passionate be great , we find few who are so to that degree as to give us those cruel Affronts, wherein we have only to consult our Hearts.

To avoid these niceties , he must, as I have already said, know how to distinguish the things which do, from those which do not oblige us to have Resentment ; now for ought I know, there is as much hurt in being unseasonably pettish and angry, as in not being so when there is occasion. When Railery is innocent, a Man must be a Brute to complain thereof ; when it is too sharp, the Party Railied ought to let the Person who Railies know,

know, by an air somewhat serious, that it does not please him ; and after that, he must be void of Reason, if he does not change his stile.

As for things which are positively offensive, it is not the like. According to the Maxims of the World, which yet I do not advise him to prefer , before those of the Gospel, they cannot be repulsed with too much vigour ; but there are many which are thought to be of this nature, which are not so ; and it is principally in those sort of occasions, that we ought to know the Reasons which deserve our proceeding to such like extremities. Blows, the Lye, reproaches of Treachery , Baseness and Cowardise are of this number ; as for these, I have nothing to say to him. I presuppose that a man who has received any of these affronts, is not Master of his Resent-

Resentment ; and I have reason to believe, that since God has the goodness to pardon the first Motions, those who exercise the Laws will not be more Rigorous.

The Conduct he is to hold for the avoiding such like misfortunes, is to live very seriously, and not have any Commerce, if possible, with such Persons, as lye under the imputation of being quarrellsome ; for how large a share soever he may have of Wisdom, he can never have enough to live peaceably with Fools and Mad-men ; and though he should abound in Prudence, nothing seems to me more troublesome, than to be obliged to constrain our selves for Persons who do not deserve the pains. I know very well there are unlucky moments, wherein notwithstanding all the precaution that can be taken, a misfortune cannot be avoided,

voided, but they must also grant that this is rare, and that of twenty quarrels which happen, two thirds of them might have been avoided, if Prudence had been used.

Amongst other things, my Nobleman must distrust indiscreet Zealots. There are Persons who cannot indure that the least thing should be said of their Friends, and who take fire upon the least jeast that is made upon them. I own this departs from a good Principle: But People do not think, that in making a quarrel upon their Friends account, they bring him in too, and that the best service we can render our Friends, is not to engage them. He may repartee for them without doubt, when the occasion is worth the trouble; but this ought to be after such a manner as affords them Protection, without pinching him who has started them in discourse. This

This Maxime is principally necessary, in regard of Ladies. Their Honour is so nice a point, that the best Service we can do them, is never to bring them into play. Herein it is good that there be neither Tenant nor Assailant, this Combat, be the issue what it will, would turn to their disadvantage. We are no longer in the time of the ancient Chevalry, wherein people judg'd favourably of things. The age we live in is somewhat less Charitable, and the world will hardly forbear believing, but that a man who draws his Sword in the quarrel of a Woman, was obliged thereto by some acknowledgment. The Defender in such an occasion, would be more to be feared, than the Offender; and I believe a Lady who loves her Reputation, would have much more reason to complain of the former.

Persons

Persons who speak much , are commonly subject to these sorts of indiscretions, and we may say that they are not fit for the Court. It is very difficult to speak so much without discovering more than we ought, and without saying many idle and impertinent things; but though they should say nothing that is blame-worthy, for ought I know, a little less prolixity would produce a better effect; the best things have their excess; voices and the Lute are attended with many Charms, nevertheless to hear always singing and thrumming, one would grow weary at length. Judge then what a penance it is to be with a Person who speaks much, and who for one good thing, says a thousand that are flat and tiresome.

Conversation is not of the nature of Harangues and Speeches. Every one ought to listen and
 speak

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n and
speak

Speak in his turn. It ought nei-
ther to be too eloquent and flo-
rid, nor too starch'd and studied;
it must be managed by hazzard;
every one must paint himself in
his discourse; in a word, it must
be natural.

It ought likewise, as much
as possible, to turn upon in-
different matters, especially a-
mongst Courtiers, who are com-
monly the Spies of one another.
I own it is troublesome to con-
strain ones self with so much ri-
gour, and that thereby we de-
prive our selves of one of the
greatest Comforts of Life. Hap-
py is he who can find a Friend,
who is another himself, and more
happy he who can find him a-
mongst his own Kindred: He
may boast of having found an in-
estimable treasure; but when do
people meet with those Friends,
and those Relations, with whom
it is safe to speak on all things
with

with an open Heart? It is not sufficient that they love you, they must also be capable of Secresie, which is a Talent God has not bestowed upon all Man-kind.

My Person of Honour must nevertheless indeavour to gain such a Friend as may be faithful; for so exact a reservedness is a heavy burden: The best precaution that can be taken in so nice a matter, is to allow a great deal to the general approbation. We ought to believe that the Eyes of the Publick are not so subject to be mistaken as our own, and that we live in a time, as does not so flatter People, as to give them such Qualities as they are not possess'd of. Let a man have never so much Wit, yet it is a hard task to be without a Friend. Our own interests do blind us in some Rencounters, and men of the greatest Sense and Parts, do stand in need of Council. Half of
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the Faults that are committed, proceed from the want thereof, and who takes all his Resolutions in his own Head, is in danger of being mistaken.

History, for want of a Friend, is a considerable help and advantage. It is a source from whence excellent Counsels may be drawn; it instructs us at the expence of the dead, without fearing their betraying us, or revealing our secrets. As there is nothing to be feared nor hoped for from them, they do not flatter us, they cite our Faults without disguise. It is a spacious Theatre where a vast number of Transactions are to be seen, by which we may regulate our Conduct. Neither does the Books of Morality, nor the Sentiments of Philosophers instruct us after so beneficial a manner; but if the reading thereof is necessary for all people, it is principally so for such

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Persons

Persons who stand fair by their Rank, or their Services one day to command Armies ; there is nothing which so much illustrates the Wit, and forms and ripens the Judgment more: it has given views to the greatest men ; it enters into Councils of War ; and it is difficult to be a good General, unless a man possess it to perfection.

It is of no less use in Embassies: It teaches the Ranks and Presidences of Crowns, shews the advancement of Families, the Erection of Duchies, of Parliaments, and great Offices, acquaints us with the Manners, the Religions, the Customs, and interests of Princes ; inspires noble Sentiments, has its place in Conversations ; and though it should only serve to satisfy the curiosity of those who read it, it would well deserve not to be neglected.

Let not a Nobleman be too impatient

their patient to shew his Wit, in what
 day kind soever it may be; the dis-
 is no-appointments in that case are dan-
 rates gerous; and it commonly hap-
 pens, that those who would go on
 given so fast, instead of advancing,
 it en-lose Ground. He must ac-
 and quire a free and easie pronuncia-
 Gene- tion; the terms he makes use of
 per- should be proper and significative,
 affies: neither too lofty, nor too mean:
 Presi- Let there be a noble simpli-
 e ad- city in his Discourses: let good
 e E- Sense always preside therein: It
 arlia- is for it to hold the Rudder, and
 , ac- without it he can neither have
 s, the that exactness nor rightness of
 d in- Wit, which are so necessary for
 noble our good behaviour in Life.

I know not what to say to him
 Con- upon Love. It is a passion which
 ould may produce both good and ill
 osity effects, the property of Love be-
 ould ing to transform the Object which
 ected. loves into the Object beloved;
 o im- his depends on the deserts, or
 tie nt

the bad qualities of the Person he fixes upon: Be it as it will, we must never allow this Passion to make us neglect our Duty, nor to get the Mastery of our Honour. History teaches us how fatal it proved to *Mark Anthony*, by having suffered it to lead him away with too much blindness, when he abandoned his Fortune and his Honour to follow *Cleopatra*. Nevertheless, it is the part of a Gentleman to respect and honour Ladies, whose Commerce is both pleasant and useful. A reprimand from a beautiful person, whom we have a desire to please, is often more effectual than all the Counsels in the World, and I know such men as are indebted to the fair Sex, for the best part of their Breeding and Merit.

Let him endeavour betimes to become of a supple humour: Those who abound in their own sense, and decide with a tone of Authority

Authority, how much reason
 soever they may have on their
 side, do hardly ever prevail with
 any Body to be of their Senti-
 ments. Not but that we ought
 to maintain our Opinion, when
 we think it just, but it must be
 with a certain temperament,
 which may render him who dis-
 puts against us, ready to yield
 without Spight and Reluctance.
 If the Reasons he alledges make
 us sensible we are in the wrong,
 let us not obstinately persevere
 in a bad Cause. Be the first to
 Condemn our selves, by that
 means we may come out of that
 Labyrinth with Honour, and set
 such a value upon our selves, as
 few people are capable of.

A Person of Honour is never
 to commit any Faults, if they are
 possibly to be prevented; but if
 he is so unhappy as to commit a-
 ny, let him endeavour, at
 least, to make the best of them.

Let them oblige him to take precautions against himself, by fortifying the weak places of his Breast. It seldom happens that Faults are committed out of Ignorance; Reason always Condemns what is not well. But it often happens, that not being so strong as the passion which opposes it, it has not the power to curb the Will. For this Reason we must almost ever be upon our Guard, against the weak places. It is with the Heart of a Man, as with Towns of War, there are some places that are so strong that they defend themselves: A Liberal man has no need of being upon his Guard against Covetousness, a Sober man against Intemperance, a Cold man against Choler, a Stout man against Fear, and so on with the rest, there needs no more, than to suffer our selves to be guided by our own Constitution. But it is not so with

with those places which Nature has not taken care to defend; there it is that a Wise man ought to give Testimonies of the force of his mind, that if in case he cannot attain to the Correcting of his ill Inclinations, he may nevertheless act in such manner, that they may be only known to himself. I know that this is a difficult matter; but after all it is not impossible, when we are watchful upon our Conduct.

One of the things which most contributes to this design, is to have a Propensity to judg well of all the World, and not to be a Critick: This Character is odious; People examine us so strictly, that they pry into our Imperfections, and though we had none, yet such a man would be accused of many. Not that I disapprove of Criticism, it serves to inform us at other Peoples Costs; but I would only

have it pass within the circle of our own Breasts, otherwise the Consequences thereof are dangerous. When we have Friends, we are very much to blame not to have Reason; but a Man will gain but few, by turning a publick Censurer. We should see all, make good use of our Observations, and say nothing.

We must be also careful how we let our selves be surprized by Envy. We should take delight in commending what deserves Commendation: Nothing shews more the meanness of a Heart, than repining at the Praises that are bestowed upon others. It is a sign of Malignity and Weakness, which can only depart from an ill bottom. There is a superiority in praising; because, as *Platarch* says: *He who gives is presumed richer than he who receives*; and moreover we ought always to render Justice to
Merit,

Merit, though it were in the Person of our Enemies.

We must have an aim in all we undertake: None but shallow Wits, and Hearts void of Ambition, live without design; but what advantage soever a man may reap thereby, he is never to practice nor attain it, but by such means as are generous and noble. He must root it strongly in his mind, that the greatest of all Blessings is, to have nothing to reproach ones self with, and that we purchase things too dear, when they cost us a Repentance, which is almost ever attended by a great Contempt of ones Self. Though we may use never so much care to hide our bad places from us, yet there are few days but that they offer themselves to our view in all their deformity; and there is no Breast so Corrupted, but has still some tincture of good, which in spite of it, inclines it to hate Vice.

A Nobleman must be often mindful that he is sprung from an Illustrious Family, which has produced Great Men, and that it would be a shame for him not to imitate such Patterns, and is to take the most considerable of his Ancestors for a Model. Let him inform himself carefully of the actions which rendered him Conspicuous in the World, and of the means he made use of to attain to the Reputation he acquired. Inform himself too he must of his failings, that so he may avoid them; and if possible, let there not a Day pass without making some Reflection upon himself.

Advice

Advice touching the Court.

AFter his having acquired Esteem, it is but reasonable to think of the advancement of his Fortune. Generous Persons cannot have too much Riches, because they always make a good use of them, and instead of loving them for their own sake, they only consider them as means that may serve to shew their Merit. For this Reason we ought to apply our selves to the Court, since it is there that Favours are distributed; but we must look upon it as a stormy Sea, full of Banks and Rocks, whereon it is easie to be Shipwrackt, unless our Conduct be dexterously managed.

The first thing we ought to apply our selves to, is to know perfectly the different Interests of
the

the Court we enter in; for though all Courts are alike; tho this has much resemblance to those which preceded it; and that there be certain general Maxims which have always been, and which will always be; it is nevertheless certain, that who so keeps to these general Maxims, will not much promote his Fortune. It is not sufficient to be Secret, Circumspect, Regular, Assiduous, Complaisant, and Flattering: Those Qualities, though essential, may not be of any use, if Judgment does not fit them to occasions. The importance is to know how to nick and make use of an Opportunity. For that purpose my Gentleman must above all things study the mind of his Master; unless he know it thoroughly, it will be a difficult matter to prevent committing mistakes, which by occasioning us pettish answers, do raise in us disgust

disgust, and vexations, which often contribute to the loss of our Fortune.

Not that after all the precaution that can be used for the begging of Boons and Favours; he can be assured of obtaining them; there may be Rivals and Candidates who deserve them; and in that case we may see that preference depends upon the Stars; but at least by demanding in that manner, if he is refused, it is with gentleness, and the Repulse he meets with, sets him fair for the first Favour that is offered.

Spight and Impatience are things the most injurious in the World at Court; for as they do not only take away a certain air of Joy, Chearfulness, and Freedom, which renders us agreeable, they also abandon the Heart to motions which are so much the more dangerous, as they almost ever give some blemish to respect.

I know very well the Court does not always seem just in the distribution of its Favours, whether that it be sometimes obliged to defer Rewards, or that it has peculiar views beyond our knowledge, or that people are born under so unlucky a Star, as is not to be overcome by Perseverance and Merit; but though it should be capable of committing injustices (which we ought not to believe) when we consider that it is to no purpose to fret and fume against a Master, and that this only serves to incur his hatred: We find the best Course is to lay aside our aims till another season; and to suffer with respect what indeed we cannot hinder.

The Life of a Courtier ought to be a continual study of subtlety of Spirit. No false steps are made at Court, but what are taken notice of. As interest reigns there more than all things, we

we ought to be perswaded that those who steer the same Course with us, are as many spies upon our Conduct, who fail not to take advantage of our failings. We must be Eternally upon our Guard, not only against those who surround us, but likewise against our selves ; be of a plying and flexible temper, and always propose to our selves an aim that may lead us to something as may augment our Fortune, or our Glory.

For the bringing this design to pass, my Gallant man must, according to the different employs he is called to, do his Duty with extream industry, and application, that his Master, or those in whom he reposes the choice of Persons, may find in him a subject worthy of their favour ; for let the Prince and his Ministers have never so much inclination for him ; he cannot pretend to their favour, unless he give them

a Lawful pretence to prefer him before an infinite number of Persons, who have right to lay claim thereto.

Neither must a Courtier, be he who he will, trust in his own merit, and in his Services, to the Degree of believing they cannot be without Him. We live in a time wherein there is no want of Subjects capable of supplying vacant places ; and how rich soever the Court is, for ought I know, we may say, that it has less favours to bestow, than there are persons who deserve them.

Let him Cultivate the Protection of Ministers of State; and have a care of being infected with the distemper of certain restless Spirits, who are ever condemning their Conduct. This is openly to blame the choice which their Sovereign has made of their Persons, and by an inexcusable retort, wound the Respect

Respect we are obliged to pay our Prince. Private persons are so far remote from Affairs, that be their suggestions never so great, all their Discourse upon such matters must be with great incertainty. Affairs make Men, and upon this principle we ought to conclude, that though those Persons who have been called to the Ministry, had but little capacity at their first entrance into that Province, they will have rendred themselves able therein by experience.

It is a Maxim established in all times, that we must never Cabal against the Ministers. As it is their Office to pry into particulars, and that it is almost of an indispensable necessity, that things of the most importance are referred to their Judgment; they have a thousand means to do us an injury if they do not love us. Wherefore he must endeavour
to

to ingage them in his Interests; yet without debasing himself to servile Compliances; these are of those things which are not exacted from persons of certain Quality. It is sufficient that he Honours their Merits, and the dignity of their Employments, pays them his Respects, and Courts with application and vigilance the occasions of shewing them how sensible he is of the favours he has obtained by their means.

A Courtier must also be extraordinary careful to avoid pretending to the same things with his Master: Jealousie is a venome easily Contracted. Those who are born to be above others, cannot endure to be equalled in Qualities they value themselves upon; and jealousy with them, is so near a Neighbour to aversion, that the one succeeds the other in a moment.

There is more Wit than People
imagine,

imagine, in concealing ones mind. It is good to be Sagacious, for that it gives a man prospects which he may take advantage of, and that by seeing all, he is upon no occasion a Cully; but must see without seeming to have seen. We do not naturally love those who pry against our Wills into our secrets. When we once pass for Cunning, we are no longer so. We are look'd upon as Spies; are dreaded, shunn'd, and so many precautions are used against our Discoveries, that all our Arts and Cunning become useless and abortive.

He must also be cautious how he falls out with Ladies, and never be a Party in any Slander, or Detraction that is cast upon the fair Sex; they are dangerous Enemies: but though he stand never so well in their Favour, let him not rely upon it in any manner: Most Women are inconstant, and there

and there are few of them in whom we may confide a Secret. If for the interest of his Fortune, he is obliged to pay particular Respects to one of them: Let his Head govern his Heart; there are few occasions wherein he will stand more in need of a prudent Conduct.

There is no less need of prudence in the well managing of his Estate. The common Expences at Court are great, and many unforeseen, so as if he gives any loose to Passions and Extravagancies, he will be obliged, for want of Stock, to retire with loss, and to renounce those hopes which might have proved effectual, had he been in a Condition to have waited.

For this Reason, a man who has Ambition, and a great Rank to support, ought to be extreamly careful of his Conduct; for since the Multitude of Persons, which the Court is obliged to recompence

recompence; does delay Favours, and that through the Corruption of the Age, Merit without Fortune, is a Merit without Lustre. An honest man has a great deal of interest to preserve to himself the means of shewing himself in the World, and of putting himself in a Condition to wait from time the rewards he hopes for.

Oeconomy is no dazling Quality, but there are few more solid: It holds an honest Medium between Covetousness and Prodigalities; and though it only spares for to spend, it is nevertheless good Husbandry. It is a mistake to believe that Avarice is the support of Families: Most ruined People are of a stingy humour, and in case we came but to particulars, we should see that never any person was ruined by Liberality.

The reason whereof is easie to find, seeing all that bears the Character

rafter of Virtue, has Order and Conduct, and that Vice which is insparable from Dissolution, does produce Effects conformable to its Nature: The stingy cannot without extream violence part with their Money; they love rather it should cost them a hundred Guineys in a year, than give fifty to day: Oeconomy is with them an useless knowledge; they pass insensibly from Hardness to Injustice, from injustice to an universal denial, and from all these things to the publick aversion.

We ought equally to avoid Prodigality, though the Principle thereof be not so shameful, the Consequences thereof are no less dangerous. There is folly and madness in giving more than we ought: He who gives must distribute his Favours with Order and Discretion, and consider what he gives as a Sacrifice he makes
to

to his Ambition and his Honour. I do not for all this pretend he should diminish either his Train or his Table, I mean he should charge upon himself the maintenance of his Liberalities, by depriving himself of superfluous things, or of those which are not absolutely necessary: Is it not better to play at small Game, than not to play at all, or if he will, let him retrench himself of some other thing, and imploy the Money it would cost, in doing actions of generosity, which may acquire him Friends and Servants, who often contribute to his advancement? Oh! the excellent Husbandry in him who takes such a course as augments his Esteem, and gains the good word of all People. It is by such a Conduct, as this, That a Great man really merits the Character of a Person of Quality, procures the Love and Esteem of all the World, and purchases

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chases to himself infinite Benedictions.

I know that the Language I speak is a *Gothick* stile to most Great men; that they imagine it is sufficient to pass for such, by being of an Illustrious Extraction, and having a great Estate. Nevertheless, if they did but seriously take it into Consideration, they would grant, that a Man is only Noble, in proportion to the Greatness and Generosity of his Soul and Temper; they would do more, they would look with more reflection, than they do, into the knowledge of their Affairs, and would see that with the Squanderings and Dissipations which happen in their Families and Estates, through their neglect, they might be in a Condition to make Creatures.

At least they would thereby avoid the Injustices, which the disorder of their Affairs engages them

them in, and their Honour would be more secure ; for in short we feldome meet with fuch a Virtue as is proof againſt neceſſity. People cannot reſolve to diminifh their Expences, as occaſions ſhall require, and if we could pry and read in Peoples Hearts, we ſhould ſee that this Obligation , which ſome have laid upon themſelves, of ending as they began, is one of the things which has done the moſt injury to their Honour.

The worſt I find in this, is that ones Conſcience ſuffers thereby, and that infenſibly they grow ſo very much hardned in Injuſtice, that it troubles them not in the leaſt ; yet the Conſequences hereof are not inconfiderable , if we are perſwaded as we ought to be, and as all the World undoubtedly is, that after this Life , we ſhall be rewarded or puniſhed according to our Works.

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The remedy to such great Evils, is to reconcile in our selves the Christian and Moral Virtues. It has not been without Reason observed, that they have a certain Concatenation between them, by which they support one another. And indeed, have Prudence, one has Justice; have Justice, one has Honour; have Honour, one has Conscience. This is an Abbreviation of the Qualities of a Noble man; and who takes the contrary Byass, runs upon false Principles. Most People imagine, that to be in esteem in the World, it is sufficient to be indued with a Wit that's agreeable and charming, and to live at a high rate, and that Honour and Conscience ought to be reckoned for nothing, or at least be of very small account. Nevertheless, those same Persons would have us believe they have Honour and Probity,

Probity, though they do nothing but what is repugnant to those Qualities; and this I do not well understand the reason of, unless there be privileged Virtues, which the most dissolute would not dare openly to renounce.

We see People who boast highly of their Debauches, and who also speak Sparkishly enough of Holy Matters: But we see none who boast of being Treacherous, Ungrateful, or having neither Probity nor Honour. Not a Man Condemns himself upon those Points, though there be an infinite number Condemnable.

It is not so with Wit; those who have most, are those who who affect in that the greatest Modesty. Nevertheless, they would be sorry People should believe them; which they take care

to prevent by the course they take to defend themselves: They only make a shew of renouncing it for that they very well know, Credit will not be given to their words, and that a *Virtuoso* never wants occasion to display his Talents.

But they pretend to Judgment, though it be their weak side; or rather because it is their weak side, their Domestick Affairs are of too small an extent for their Capacity; they judge of all after a Sovereign manner, and there are few things but pass their Censure: From hence we may judge to what a Degree Judgment, Probity, and Honour, are Qualities estimable; since those who have them not, and who are not over-fond to hide or lessen themselves in other matters, yet are proud of being possess'd of these, and cannot be brought

brought to own their want of them: But, to speak the Truth, their disguises are to no purpose. We live in an understanding Age, wherein People do not long suffer themselves to be deceived by appearances, and sooner or later we discover, as in our true Colours, who we are.

Wherefore let him act in all the actions of his Life, as if People read in the bottom of his Heart, and not imbroid himself with that inward Judge, who lets nothing escape his Knowledge. Though he should reap no other Fruit of his Knowledge, than that of being content with his self, he will not stand in need of Pity. *It does not depend on us to be happy, but it depends on us to merit being so.*

Instructions how to Write.

ABsence does almost make the only difference there is between Speaking and Writing; there is indeed more order and exactness in Letters than in Conversation; but after all it is still Speaking; and this was the reason that made those say, who are the greatest Criticks in this matter, *That People ought to write as they speak*; This method, which is undoubtedly the best, because it is the most natural, was not formerly in use. People took long Circumlocutions before they came to the subject they meant to speak of, and went as far about before they got out of it? insomuch that the commerce of Letters, which so much contributes to rejoycing and diverting

diverting the mind, did only serve to put it upon the Rack: One of the first whom the *French* were obliged to for this change, was *Voiture*, and since People have so well understood he was in the Right, that those who have followed him, have indeavoured to imitate his Model.

The *French* write either by Letter, or by Biller, or Note. The way of writing by Letter, was only practised in the beginning, by Persons who wrote for Example, from *Paris* to *Paris*; commonly too they wrote in the Third Person: These Notes were not, for the most part signed, and they contented themselves with ending by a, *I am wholly Yours*, or some such like thing.

Since, as Letters have something more Ceremonious and Painful, that they subject Peo-

ple to distinctions, which oblige inferiour Persons to treat others with more respect, whether by leaving a greater Interval between the Inscription and the first Line, or giving by Example, *Your most Humble and most Obedient Servant*, to Persons who would content themselves with giving us *Your most Humble*; most People, to avoid this distinction, have bethought themselves to write by Note, and they hardly write after any other manner. Nevertheless this does not hinder, but that in the Body of the Billet, we may manage the Respect that is owing to our Superiours, and keep some mark of distinction with those who are our Inferiours; for though we ought to be Civil, we must not treat all the World alike; there is nothing so just as Subordination, and we must keep it more Regularly in Letters, than in Conversation, because

because Words fly away, and
Written things remain.

People write to their Superiors,
their Equals, or their Inferiours. All
which are to have their differen-
ces, which are to be regulated
by Judgment: We must neither
do too much, nor too little; but
if we were to incline on one side,
it would be better to be too Ci-
vil than to be wanting in Civili-
ty.

Now to make an exact distin-
ction, he must understand the
force of those Qualities that are
given in Subscriptions. Amongst
those Qualities there are both
plain and redoubled, which go
at least according to the Rank
which I give them in this writing;
the plain are, *Your most Hum-
ble, Your most Obedient, Your most
Obliged, Your most Acquired, Your
most Affectionate, Your most Af-*
fectionate

*fectionate to serve you, your most
Affectionate to do you Service.*

The re-doubled are, *Your most
Humble and most Obedient, Your
most Humble and most Obligated,
Your most Humble and most Acqui-
red, Your most Humble and most
Affectionate*; for when we give
most, we no longer say *to serve
you, nor to do you Service.* And
indeed only Persons very inferi-
our are treated in this manner.

There is still another Remark,
which concerns *most*, which it
is necessary to make, which is,
that though the term of *Obedient*
be above that of *Affectionate*, the
Quality of *most Humble*, joyn'd
to that of *most Affectionate*, is
more submissive than that of *most
Humble and Obedient*, by reason
of two *mosts* which are in the
former. Moreover the Date
must always be put at the bot-
tom

tom of the Leaf, when we write to dignified Persons. Let my Gentleman be careful to give the same Qualities in the Subscription, as those that are given him, when the Persons are equal, and not make Compliments for a Third, in those Letters he writes to Persons to whom he owes Respect.

There are five sorts of writing, Letters of Business, Familiar Letters, gallant Letters, Love Letters, and Letters of Compliment.

When we write about Business, we must fall immediately upon the Subject, make use of terms proper for the matter in hand, explain our minds clearly and without Confusion; and if we are to speak of more than one Affair, as it is not necessary that the
 stile

stile be smooth, and of a thread in that kind, so it is best to write by Articles.

Familiar Letters carry their Title along with them, they ought to be all of a piece; we must so order the business, that when our Friend receives them, he may imagine he is speaking with us, may say, *I see him, methinks I hear him; this is his Character.* Now though it be not necessary, they sparkle with Wit; yet the terms must be just and fitting, and a certain turn of Quality be observed therein, which Persons of mean Rank do seldom attain to.

Gallant Letters have a peculiar Character, they must have Wantoning and Facetiousness in such places as are susceptible thereof. The stile must be smooth and fluent; praise nice and finely drawn;

drawn; raillery flattering and insinuating; the Periods must be short and concise, because the more there are of them in a Letter, the more thoughts it contains; there must be nothing flat or languishing; and as those Letters are only made to please, we must be careful they do not prove tedious.

As *Love Letters* are the work of the Heart, there must be more tenderness in them than Wit; there must be a certain respectful and touching Languishment, which raises the Compassion of the Person we write to; they must not be long, neither must any thing in them seem studied. But the Instructions I might give him upon this point, would be more proper to make him distinguish the real from the false, than teach him how to make them. As soon as a Person is deeply smitten, he needs only suffer himself
to

to be guided by the Sentiments of his Heart : It only belongs to him to know the Language of Love to Perfection.

Letters of Compliment have for Object, certain Devoirs which civil Society obliges us to pay to one another in the different occasions that are offered. They are called Letters of Compliment, because we do not observe therein that real Character of Friendship, which gives to understand that he who writes them is sensibly concerned for the Good or Evil which happens to us. These Letters ought to be Civil and Obliging, and little longer than the Compliments that are made upon Encounters. Nevertheless measures must be kept in the expression ; Compliment and Dissimulation have so great an affinity, that it is dangerous to be mistaken therein. We must take the same course that prudent People do with the
Mode,

Mode, they follow it because it is an use established by Custome: but they do not exceed it.

Poetry is also another sort of Writing; to be excellent therein, it is necessary to have the proper Genius, and we must renounce it, if it has not pleased him who distributes Talents to grant us that Gift. Not that there is a necessity of making Verses; and it would be imprudence to expose our selves to it, unless we find we have those dispositions which are requisite for that purpose: But though the Muses were never so favourable to us, and that we had all the Genius that can be desired to excel therein, I would not advise him to undertake long Works. It would be pity a man of Quality should lose much time in such like trivial things: He may make a Song, or a Madrigale upon occasion, and I will allow him as far as Elegy, when he is in love with

a Person, who may do him an Honour in the World; but for to Rhime for the first Comer, and to play the Lover, is not the part of a Gallant Man. Neither must he prophane his Incense, nor turn Poetaster, especially he must never make Satyrs: Nothing creates so many Enemies as that, and nothing is so low and sordid; for if People have not done us any mischief, why do we do them any? And if he has reason to complain of them, he must remember that such like Arms are very dishonourable in the hands of a man of Honour.

But above all, in what kind soever he writes, he must keep always within his Character. Every one may please in his Province, provided he cultivates it. A Melancholly Man who would imitate the stile of one that is Facetious, would falter, and never

never do it well. It is the same with the Facetious; who should undertake to imitate the serious humour of a Melancholly Person. We must never displace our selves, nor become the Co-pists of others.

Christian

CHRISTIAN

AND

Moral Maxims.

I.

BE Devout without Affectation; and do not pretend to seeming so, unless you be so indeed, for thereby you would fall into Hypocrisie, which being put directly upon God, is a kind of Sacrilege.

2.

Who indeavours to disguise himself before God, takes pains to deceive himself.

3.

To pray to God without attention, is to pray to him without hopes.

4.

Who prefers the pleasures of
his

his Body, before the Salvation of his Soul, suffers the Man to be drowned while he is saving his Cloak.

5.

If you have not more care to adorn your mind with good Qualities, than to deck your Body with fine Cloaths, you incense an Idol, and abandon a God.

6.

He who takes delight in his Sin, makes his Pleasures his Executioner.

7.

An habitual Sin is nourishing a Serpent, which at length stings a Mans own Bosome.

8.

Who goes slowly in the Practice of good Works, runs swiftly in the way to Hell.

9.

If you would have God hearken to your Requests, listen to those of the necessitous.

Who

10.

Who is uneasie at the thought of Death, will be in despair at Death it self.

11.

There is no better School for a good Life, than the frequent thought of a Holy Death.

12.

The serious thought of Eternity, causes a good use to be made of Time, and takes away the greatest part of the bitterness of Death.

13.

A Man is not Convinced of the importance of his Salvation, when that he knows his Sin, and yet defers repenting of it.

14.

Who spends his Life without Devotion, cannot end it without Despair.

15.

If in your Prosperity you do not hear the voice of God, you have
reason

reason to fear he will not hear
yours in your necessity.

16.

Who has no fear of God during
his Life, ought to fear his Judg-
ments after his Death.

17.

Be officious to all, familiar with
few, and intimate with but one.

18.

Who takes delight in frequen-
ting with the Wicked, is in pain
at the presence of the Just.

19.

Who confides in himself with-
out Knowledge, runs a risque of
repenting without Reason.

20.

He who begins an Affair with-
out Judgment, ought not to be
surprized if it ends without Suc-
cess.

21.

What you undertake above
your Power, cannot but produce
effects below your hopes.

He

22.

He who is discouraged from a glorious enterprize, only by the knowledge of the difficulties, knows not the value of Glory, nor does he deserve it.

23.

If the Precipitation in the design, and slowness in the Execution, produce favourable successes, it is only by chance.

24.

If you look upon your Labour as a trouble, you will look upon your Duty as a punishment.

25.

Who in a low Fortune frames too lofty Designs, attempts with Wings of Wax to fly towards the Sun.

26.

Who falls by having raised himself too high, ought to seek for no other reason of his fall than his own extravagance.

Those

27.

Those who shew too much fondness for small matters, declare themselves incapable of great.

28.

If Justice guides you in the pursuit of profit, Tranquility will accompany you in the enjoyment.

29.

If you look upon with Envy another mans Estate, you render your self unworthy of possessing your own.

30.

The Soul is only given to Man for Action, and those who out of laziness keep it in a continual sloth, shew that it is only in their Body, as a grain of Salt to keep them from Corruption.

31.

Pride is a puffing up of the Spirit, which no less Corrupts all the good Qualities that a proud man can have, than the swelling of the Stomach does alter all the good Dispositions that a Body can be possess'd off.

Though

32.

Though Anger be but a short
Fury, its effects prove neverthe-
less long Follies.

33.

Avoid great Meals, if you are
afraid of long Distempers.

34.

Who ruins his Health by the
excess of his Disorders, is to
blame to complain of the excess
of his Sufferings.

35.

An able Cook is more to be
feared in your Health, than an ig-
norant Physitian in your Sicknes.

36.

An honest Sobriety, and mo-
derate Labour, are the best Cooks
upon Earth.

37.

The Fumes of Wine disturb the
Brain, those of Vanity the Mind,
and those of Love, both.

38.

Who fills his Heart with the
Love

Love of Women, changes a Sanctuary destined to the Holy Ghost, into a Temple of Idols, whose Worship leads him to Damnation.

39.

Divine Love only makes use of its Flambeau to enlighten us, and Prophane Love only lights his to blind us.

40.

Humane Love cannot have too narrow bounds; but if Divine Love is limited, it is faulty.

41.

Love is represented to us naked, not only to show us its Effrontery; but also to teach us that it strips those of all who follow it.

42.

The Covetous man spares things necessary, to furnish superfluous to others who conn him no thanks for 'em.

43.

Those who in their actions consult

E

fult

sult only Self-Love, make a Blind man their Guide, and stumble at every step.

44.

Who gives too much to his Pleasures, deprives himself of the means of furnishing to his Necessities.

45.

If you submit your Judgment to your Pleasures, you will burn your self with a Torch that was given you for your Guide.

46.

Who only consults his Reason for his Pleasures, is not to expect any help from it in his Troubles.

47.

A too great passion for superfluous things, does often plunge a man into extream Indigency of those which are necessary.

48.

He who suffers himself to be governed by his Passions, abandons his Freedom to the Caprice of his Slaves.

Who

49.

Who fills his Heart with his Passions, leaves no room in it for Piety, and changes his Quality of a *Christian* into that of an *Idolater*.

50.

Since the *Passions* are the Distempers of the *Mind*, *Temperance* alone ought to be their Physician.

51.

Who loves *Gaming* to excess, makes it his business to dye a *Begg*gar.

52.

Winning in Play is the Bait, which Fortune lays for our ruin.

53.

Those who Game to recover what they have lost, add to the loss they have already undergone, that of their Reason, of their Time, and most commonly of the Money they have left.

54.

The excess of Sleep, and that
E 2 of

of Play, fills the Stomach with Crudities and the Purse with Wind.

55.

Consider more than a Moment of what you mean to say, and more than two of what you mean to promise, for fear you come to be troubled for what you have promised with too much rashness.

56.

In many occasions you may forbear promising without Scruple, but in none can you dispense your self from performing your Promise without shame.

57.

Never speak of what you are ignorant, speak little of what you know; and whether you speak, or say not a Word, let it be with Judgment.

58.

Raillery does sometimes keep alive the Conversation, but it almost ever creates a difference amongst

mongst the *Railleurs*, which ought to oblige those who hate Quarrels to avoid it as a snare which their Wit lays for their Repose.

59.

If you are not easie to bear with the weakneses of others, you render your own insupportable.

60.

Who sees with indifference other Peoples misfortunes, ought not to think it strange if his own be looked upon without Compassion.

61.

If you mean that the Civility and Honesty of those you Converse with, should become a Duty towards you; give 'em an Example of it, by your own Conduct towards them.

62.

Lay under your Feet the Favours you bestow, and those you receive upon your Heart.

63.

Who forgets the obligations that are done him, does not deserve to receive any.

64.

Be not slow to serve others, if you would have them fond and zealous to do you a kindness.

65.

If you are not so generous as to prevent your Friend by your Benefits, be not so base as to receive his without endeavouring to make returns.

66.

A sincere intention, though of no use, is a better return for a Favour, than a forced acknowledgment.

67.

Who proclaims a Favour he has done, does much lessen the merit of it, because he shows by his Indiscretion, that he shared himself between his Vanity and his Friend.

Who

68.

Who only gives to receive,
makes one of the most fordid
Commerces in the World of Ge-
nerosity, which is one of the
most laudable Qualities of a well
Bred Man.

69:

If you take delight in Lying,
Truth will become a Burden to you.

70.

Who excuses his Fault by a Lye
condemns himself by two Reasons.

71.

If Lying be common with you,
distrust all that others tell you.

72.

Who makes use of Cunning and
of Lying to gain his Neighbours
Estate, imitates the Example of the
Devil, who imployed both to
ruin the innocence of the first man.

73.

The ill use of our Blessings
in this Life, will in the other prove
one of our greatest Stings.

E 4

Who

74.

Who is not content with a handsome Fortune, takes often great pains to render it less, by endeavouring to augment it.

75.

Who regulates his desires by the necessities of Nature, confines them within a very narrow Compass; but who measures 'em by Covetousness, gives 'em no bounds.

76.

Be not very fond of knowing other Peoples Secrets: Be very reserved in Communicating your own; you are no longer Master of them, from the time you have imparted them to another, and your Example justifies his Infidelity, if he should discover them to a third Person.

77.

Who makes Parade of his good Qualities, takes away all the merit of them by his Pride; and he who conceals his own, raises their price by his modesty. High

78.

High Places make weak Brains
giddy, and extraordinary Fortunes
disturb the Noddles of those who
have not a strong Judgment.

79.

A Man stands in need of all the
aid of Constancy in Adversity,
that so he may not be wanting in
what is owing to himself: And
of all the aid of Moderation in
Prosperity, to acquit himself
of what is owing to others.

80.

Prosperity shows us to others in
our true Colours, and Adversity
makes us know our selves who
are our real Friends.

81.

Those who only come to us
for our Fortune, are like Birds of
Prey, who only fly for Prey.

82.

Who mistakes his Friends in his
Prosperity, does not deserve to
meet with any in his misfortunes.

E 5

Who

83.

Who relies too much upon the Friendship of Great Men, finds sooner or later that he leaned upon a broken Reed.

84.

God by an extream Goodness, acknowledges by extraordinary Blessings, the least Cares that we pay him; but most Great Men who are Gods upon Earth, fancy they have overpayed by the least of their Words, the greatest of our Services.

85.

Whofo takes much care to keep the Friendship of Great Men, knows often in necellity, that he has taken great pains to cultivate an ungrateful soil.

86.

A Man whose Wit is adorned with all the fine Sciences, and yet puts 'em not in practice, is like a good Sword that is never drawn out of the Scabbard.

87.

Who advises Virtue to others, augments thereby the reasons he has to practise it.

88.

Who Prays only to please, makes his Judgment

Judgment the Cully of his Complaisance. 89.

The readiness we have to advise others, is oftner a sign of our presumption, than a proof of our kindness.

90.

Who confines himself with bemoaning our sufferings when he can remedy them, is not really concerned for them; and only affords us the Tears of a Crocodile.

91.

In our greatest troubles, our first Tears are of Justice, the second of Decency, but those which follow, are neither of Reason, nor of Decency.

92.

Who only Weeps because he thinks he must Weep, has tender Eyes, but not a sensible Heart.

93.

Who imployes his Authority in doing or maintaing ill Actions, cuts his Throat with his own Sword.

94.

Physicians often poyson our Bodies by their Remedies, and Flatterers often poyson our Minds by their Discourses.

95

Distrust Flatterers and great Speakers, they both aim by the wind of their words



words to squeeze Money out of
Purse. 96.

Who makes use of too studied
courses to perswade us into a C
employs a perfumed Poynard t
our Hearts. 97.

The infection of the Pestile
not so much to be feared for the
as the poyson of ill Company fo
Mind. 98.

If you mean to dye like a fa
Person, live as a Reprobate woul
wished to have lived at the hour
Death.

99.

Who out of excess of Complai
frees his Friend out of trouble by
his Bail, does commonly pull wor
on his own Head, which sooner o
lets him know his want of Judgm

100.

Who reads to be instructed
reads good things to be profited
by, has the relish of his mind m
depraved than that of the Body
sick Person who finds himself i
Table well garnished, without
able to eat. 6 AL 55

F I N I S.